

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

No. XXI.

TO THE SOCIETY OF FRIENDS.

"We are not as many who corrupt the word of God,—handling the word of God deceitfully." 1 Cor. ii. 17. iv. 2.

The charge of holding the doctrine of Universal Salvation, Amicus does not dare to deny. His artful management to avoid a direct answer, must have betrayed him to every reader. Whatever difference of opinion may be tolerated among you as to the duration of future punishment, you all agree in fixing some limit to the misery of the wicked in another world. Whether you hold to annihilation, temporary punishment, or no punishment at all, you do not believe in the eternal condemnation of any sinner. And I again challenge Amicus to deny this charge,—or to quote from your standards one sentence which contradicts the doctrine of the final salvation of all men. The reason of your silence on this subject (as well as on the Trinity) is obvious; if the doctrine of Universal Salvation were once openly avowed, all Christians would at once disown you as members of the Christian church; whereas by your silence many are deceived.

As I foretold, he denies the authenticity and correctness of our copy of the Bible. First, he revives the stale objection of Hobbes, Toland and Paine and other infidels against the Canon of Scripture, asserting that the primitive church "rejected" books which we receive, and intimating that the Epistle of James, the second of Peter, second and third of John, Jude, and the Revelations were for a while of disputed authenticity. Reader, so was the Resurrection of our Lord questioned for a while by some of the disciples, until their unbelief was put to shame by overwhelming evidence. Just so with a few of the Epistles of the New Testament:—such as were addressed to a particular church, as the Epistle to the Romans, Corinthians, &c. never were disputed for a moment, the only difference of opinion was concerning some of the General Epistles, which not being directed to any particular church, but addressed to the church at large, were not so soon authenticated. Before such authentication, individuals exercised their own judgment in regard to these Epistles, some acknowledging, others questioning their divine authority. Yet Amicus well knows, that whatever doubt and differences of opinion there might have been at first, after due examination, every book of our present Canon was unanimously admitted as authentic. And the doubts and scruples and jealousy of early Christians on this subject, like the unbelief of Thomas, are so many proofs that not one of these Epistles was received but on full conviction of its apostolic and Divine authority. To say that the Bible depends for its authenticity on the decrees of Councils is a gross slander. It is authenticated in the same way with the writings of Homer, Herodotus, Cicero, Cæsar, Barclay or William Penn, by the testimony of cotemporary witnesses and by quotations in every subsequent age. Should a book now appear purporting to be the work of William Penn, of which none of your Society ever before had heard, and which contained doctrines inconsistent with the known opinions of that good man, and one of your Yearly Meetings should warn your members against receiving it as authentic, would this be deciding the authenticity of Penn's real writings?—Not at all; their authenticity was decided before you were born. Should several Epistles, purporting to be from your Yearly Meeting in London to the Meeting in Philadelphia, be circulating thro this country, deceiving your members, and your Meeting in Philadelphia, after discovering the forgery, should give warning to your people, would this public notice constitute the only evidence on which the authenticity of your genuine annual Epistles is founded? Not at all. The genuineness of the Epistle from London in 1810 does not depend on any decree or judgment you may hereafter pass. Neither did the genuineness of the Apostolical epistles depend on subsequent decrees of councils (tho these are a confirmatory evidence,) and such decrees of councils would never have been expressed, had it not been for some false Epistles which wicked men would have palmed up-

on the world. I receive the Bible, therefore, as authentic, just as I receive the works of Barclay or of Penn, not by "immediate revelation," but by a train of historical evidence. The authenticity of Paul's Epistles depends as much on the decisions of Councils, as the authenticity of Barclay's Apology depends on the decision of your Yearly Meeting and no more!

But says Amicus, "many passages are falsely rendered." Reader, no human work is absolutely perfect, and therefore time has discovered a few unimportant inaccuracies in our present translation;—in one out of a thousand verses some little word might be altered for the better. But it was the opinion of the learned Selden and also of the best judges of modern times, that "it is the best translation in the world and renders the sense of the original best." And it is certain that more pains was taken with our translation than with any three others now extant.

He objects to the correctness of our present Bible also on account of the "Various Readings" of the Manuscripts from which the printed edition was taken.

Reader, remember the large size of the Bible, how many millions of times it had been copied before Printing was invented, and what a constant miracle it must have required to keep out every little error. Yet, as if Providence had interposed to preserve what it once gave, the difference in the Manuscripts is of little or no account! In the few copies of the little work of Terence now extant there are more and greater differences of readings than in all the Manuscripts of the Bible now in the world!

Thus, Reader, you see whither this "Internal Light" leads people—even to bring disrespect and contempt upon the Bible!—to treat it, not as the word of God, as a corrupted, ill-authenticated, falsely rendered, uncertain piece of human composition!

Though Amicus dare not meet my arguments, and has not answered one of my objections, I appeal to the public, if I have not taken up his principal objections and answered them specifically. Two only remain, and these I have left so long unanswered that the public might perceive what stress you lay upon them. They are in fact the pillars of your system, the two legs of that mighty Colossus, under which you sail so proudly. The first is John i. 9. "That was the true light which lighteth every man that cometh into the world," and 1 Cor. xii. 7. "The manifestation of the Spirit is given to every man to profit withal."

As to the latter, it was never intended to support your doctrine; for 1. The "manifestation" here spoken of was something of which the Corinthians were destitute until after they became Christians as is evident from the 2d verse, "Ye know that ye were Gentiles carried away to these dumb idols;" As if he had said, "Ye are Gentiles (or heathen) no longer, but are now Christians and have a manifestation of which in your heathen state you were destitute." 2. The Apostle here refers not to the common influences of the Spirit, but to those divers extraordinary gifts with which the church was favored in that day. As is evident from the ensuing verse, "For to one is given the word of wisdom; to another, the word of knowledge; to another, faith; to another, gifts of healing; to another, working of miracles; to another prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues;—but all these worketh that one and the self same Spirit, dividing to every man severally as he will. For as the body is one and has many members, and all the members of that body, being many, are one body, so also is Christ." From this it is evident he is here speaking of Christ's "body" the church, and not of the whole world, and "every man" means no more than every member of the church. The "manifestation of the Spirit" is here explained to mean "healing, miracles, discerning spirits, gifts of tongues, &c." of course does not apply to us, much less to all mankind. 3. The simple meaning of the text is "let every Christian use his gifts for the edification of others," in fact is the same with 1 Pet. iv. 10. "As every man hath received the gift, so let him minister the same one to another." This no more implies that all mankind have received spiritual gifts, than that all mankind are real saints. The Apostle speaking of

the Day of Judgment, says "then shall every man have praise of God." 1 Cor. iv. 5. Is he speaking of all mankind or of all Christians only? 4. All Scripture teaches that none but Christians have the Spirit of God. The Ephesians, before their conversion, were under "the Prince of the power of the air, the spirit that now worketh in the children of disobedience." Chap. ii. 2. John, addressing the disciples, says, "Greater is He that is in you, than he that is in the world." 1 John iv. 4. "If any man have not the Spirit of Christ, he is none of his." Rom. viii. 2. From these passages it is evident that all men have not the Spirit of God, and therefore your construction of this text is a perversion of its real meaning.

As to the other text, John 1. 9. "That was the true Light which lighteth every man that cometh into the world," it is more plausible, but when viewed in connexion with the context and with other Scripture, cannot support your doctrine. The Evangelist is drawing a contrast between John the Baptist and Jesus Christ. Though John was a light, a "burning and shining light," yet he was not to be compared with Jesus Christ. John was a light for a short time, to a few of that region and that generation, but Jesus Christ was the source of all the light that ever was in the world. He is the Author of all the light, whether physical, intellectual, moral or spiritual, which any child of Adam ever possessed. But in what way he enlightens, whether by Reason, by conscience, by his Spirit, or by Scripture, is not said; or how much he enlightens any man or every man, whether he enlightens all equally, or sufficiently, this text does not state, and we are left to learn from other Scriptures. This text teaches no more than that He is the source of all the light there is in the world.

Obj. "When he is called the 'Light of the world,' does not this imply that he enlightens every man sufficiently and savingly?" No; in Mat. v. 14, he says to his disciples, "Ye are the light of the world." Does this imply that Christians afford sufficient and saving light to all mankind? Certainly not. He only wishes to put a high emphasis on their character in this respect. Again he says "Ye are the salt of the earth." Does this imply that they season and salt every individual of the human race?—or does it specify how much seasoning they communicate to each of their fellow creatures?—or does it imply that they season every individual sufficiently? Certainly not.—Why then do you lay so much stress upon this passage, in the direct face of so many passages which speak of the "dark places of the earth," the places "where no vision is" and where, of course, "the people perish, whose times are 'times of ignorance which God winks at!'" Again, John iv. 42. Christ is called "the Saviour of the world." This as much implies that he actually saves all mankind, as his being the "Light of the world" implies that he actually enlightens every individual with saving light. The meaning of these passages plainly is, that he is the ONLY Saviour and the ONLY Light of men. So that this much abused passage by no means teaches that Christ enlightens all mankind with "internal Light," thus giving them a guide superior to the Scriptures.

And here I am willing to rest this subject. Much more may be said on both sides, but the public has seen and weighed the leading arguments on both sides of this question, why then not pass to another topic? The public wish to know your sentiments on the subject of the TRINITY,—whether you are Arians, Sabellians or Socinians,—or what reason you have for omitting to make the doctrine of the Trinity a part of your faith?

PAUL.

Liability of Corporations.—An act has passed the Legislature of Massachusetts, and been approved of by the Governor, enacting, that every person who shall become a member of any Manufacturing Corporation, which may hereafter be established, within the State, shall be liable, in his individual capacity, for all debts contracted during the time of his continuing a member of such Corporation.

(Continued from Page 178.)

The following was communicated by a Young Gentleman in New-Castle, an Episcopalian.

AN ABSTRACT OF A DISCOURSE PREACHED TO THE SAILORS AT NEW-CASTLE, JAN. 15, 1822

Sirs, I perceive that this voyage will be with hurt and much damage not only of the lading and ship, but also of our lives.—Acts xxvii 10

Brethren we are all embarked in the voyage of life, bound to the port of Eternity. I perceive that in this voyage not only our temporal, but also our spiritual and eternal life is in great danger. We have to pass over a sea abounding with rocks and whirlpools, storms and tornadoes. These are the rocks of sin and vice on which many have been dashed to pieces—the whirlpools of unruly passions, that have swallowed up multitudes—and the storms of temptation, which have swept away thousands of the human family.

When you are setting out upon a common voyage, you take the utmost pains, that you may perform it safely. This you especially do, when you know you have to pass over a dangerous sea, and expect a hazardous voyage. You study well the art of navigation—furnish yourselves with the best charts, and peruse them carefully—provide a good and suitable ship, furnished with helm, sails, compass, and persons well qualified to navigate the vessel. During the voyage you keep a constant watch—make frequent observations—keep an accurate reckoning—and attend to the rudder and sails. If you perceive storms approaching you prepare for them. If you are near rocks or whirlpools you endeavour to steer clear of them. If you were passing between Scylla and Charybdis or near to the tremendous whirlpool on the coast of Norway, you would have all your fears excited, use your utmost skill and exert all your powers. Do you use all these precautions, take all these pains and exert all your energies, when only temporal life and property are in danger; and will you not be on the alert, use every means; nay will you not do with all your might whatsoever your hands find to do, when your eternal lives, your immortal souls are in danger! The awful whirlpool just mentioned extends several miles, carries irresistibly round in its tremendous whirl, precipitates into its destructive vortex large ships and whales and whatsoever comes within its sweep; and is an apt and terrific representation of the tremendous gulph, which extends its destructive vortex far and wide, and rages and roars and foams and threatens to carry down to everlasting perdition the whole human family.

Being then, brethren, all embarked on the sea of life, bound to Eternity, and knowing that there is great danger of the loss of both soul and body forever, will you not endeavour to secure a safe voyage? God has given you a chart; and this chart is the Bible. Take it then and examine it well. It marks accurately all the rocks, whirlpools, currents and winds, that threaten destruction; and shews in what ship, with what sails, with what helm, by what wind, by what Polar star, by what watching, reckoning and observation you are to pass in safety over all the waves, thro' all the dangers and storms of the tempestuous sea of life, and are to enter full sail into the haven of eternal rest, and peace and happiness. In examining this chart you will find, that repentance and faith in the Lord Jesus Christ, humility, love, hope, joy, heavenly wisdom, the renewing and refreshing influences of the Holy Spirit, watching, self examination and prayer constitute the means by which you are to make a safe voyage to eternal life.

In this voyage then we may call the ship; Repentance and Faith in Christ—the helm; heavenly wisdom—the gale that carries you along; the influences of the Holy Spirit—the sails, love, hope joy and heavenly mindedness—the ballast; humility—the chart and compass; the Bible—the Polar star; the Lord Jesus Christ—your reckoning and observations; watching, prayer and self-examination.

You would not think of going a voyage without a ship. Faith and repentance are essential to salvation. Except you repent, you must perish. Unless you believe, you cannot be saved. Without a wind you cannot sail. Nothing but the Holy Spirit can put Repentance and Faith in motion. Without a helm you cannot steer your ship. The wisdom that cometh from heaven is that alone, which can guide you in the way to heaven. Your ship destitute of ballast would be overturned and destroyed. Repentance and Faith destitute of humility would claim to themselves merit and not rely upon the merits of Christ, and thus becoming ineffectual, would leave you to perish. Without a chart to shew the places of danger, and the path of safety, and a compass to guide your course you would never find your way thro' the pathless ocean. The Bible faithfully marks and sets a beacon upon every rock and shoal, that endangers your spiritual safety and plainly points out the course to the haven of eternal rest and happiness. If your compass did not point to the Polar star, it could not direct you in steering your course. If your Bible did not point you to the Lord Jesus Christ, it would leave you to wander in a shoreless ocean of sin and guilt, of danger, destruction and death. It would shew you the evils and dangers, to which you were exposed, without shewing the way to escape them. But the Bible in almost every page directs to Jesus Christ as the way, the perfectly safe way, through the most tumultuous waves, the most tempestuous sea of sin and guilt. Finally on this point, your ship, your helm, your sails, your compass, your Polar star would all be useless, if you did not keep a regular watch, make frequent observations and keep an accurate reckoning. So your Bibles, repentance and Faith, and every means of grace will be of no advantage to you, unless you watch and pray and frequently search and examine yourselves, whether you are in the right course and are making head way in the christian voyage. If I added any thing farther it would be, that your cargo must be good works. If your repentance is saving you will bring forth fruits meet for repentance. You will cease to do evil, and learn to do well. True faith "works by love, purifies the heart and overcomes the world. Faith without works is dead." A cargo of bad works, profaneness, licentiousness, the like will sink your ship. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

To conclude, since you are all on the voyage of life, which shall soon end either in a tremendous wreck, or in a safe arrival at a happy port, be entreated immediately to go on board the only safe ship, Repentance and Faith.—unfurl the sails of love, hope, joy and heavenly mindedness—consult frequently and very carefully your heavenly chart, the Bible—keep your eye fixed upon your Polar Star, the Lord Jesus Christ—take with you a rich cargo of good works—and keep an accurate reckoning, by watching, prayer and self examination; and then, when you have finished your voyage, you shall enter with transport into the haven of eternal rest, where no storms shall annoy you, no waves trouble you; but where you shall enjoy perfect peace, consummate bliss, and inexpressible felicity forever and ever. Amen.

From the Religious Remembrancer.

MARINERS' CAUSE.

☞ We have perused, with pleasure, two pious and affectionate letters to the Rev. Mr. EASTBURN, minister of the Mariners' Church in this city, from a captain of a ship from this port, dated Liverpool, E, Nov. 4, and 26. The following extracts will doubtless be gratifying to our readers.

—You no doubt are informed that a Union is formed by the Independents, the Baptists, and some of the Methodists and some of the pious Episcopals, called the Bethel Union, and Seamen's Friend Society. The object of this Union is to provide the means and give religious instruction to that class of people above mentioned. They have bought a ship and are putting her in a situation to have divine service on board, similar to the Ark in London. They have had preaching on board ever since they bought her (on deck) and she has been literally crowded with seamen, &c. Besides this there is preaching on board some ship in every dock, in the town, seven in number, all well attended. It is truly gratifying to see how well these are attended at this unpleasant season; sometimes it rains, and nothing to shelter them but umbrellas for those who have them; still they go on, and the audience stay the service out. Besides these they have opened Prayer Meetings, every night in the week, principally in sail lofts: some of those are well filled, nay, crowded; and a goodly number attend all of them. I have visited all of them with great pleasure.

The next day after my arrival, a boatman called at my lodgings, and invited me to come to his house to a prayer meeting, adding, that the gentlemen who attend would be very glad to see me, (he had known me when I was here before.) I promised to go, and went; the house was crowded; two large rooms and an entry; this is one of the six. This man was, or is, a Roman Catholic, and having attended some of the meetings on board ships in the dock, and hearing that prayer meetings were about to be opened, he offered his house to the committee, which they accepted, and this is Meeting No. 1. A proportion of women attend all the prayer meetings, and great solemnity prevails in them.

The maturing of this system of Union is the work of that godly man, the Rev. Mr. Smith, of Penzance. The good people of this place, wrote for him to "come over and help them." And he came immediately, and on arriving here, an entire stranger, he went immediately to the docks taking a Bethel Flag with him, and meeting a seaman he addressed him as follows,—"Well, shipmate, where are you from?" From Philadelphia, sir, "Ah, you have got a good man there, a friend to seamen, he loves the seamen!" Yes, he does, God bless him! he is our minister, sir, and we love him too, &c. He proceeded to the dock, and asked permission of the Captain of a ship to hoist his Bethel Flag on board his ship. What for? said the Captain. "To have preaching on board her; I want to preach to the seamen." And welcome; said the Captain, and called a man to hoist it; but Mr. Smith would hoist it himself; and although a very heavy, fat man, went aloft, and hoisted the flag himself; and that evening preached to a great concourse of people. Although those who sent for him were attending the stage offices to meet him, they missed of him, and he performed all this before they found him. He did much here, and returned home, leaving a lasting impression on the minds of the Christians and others in this place. All love and admire him.

My dear father, (permit the expression) are not these signs of the times cheering to the

Christian heart? Are not these exertions now making for the spread of the Gospel, the instruction of the ignorant, and bringing in the outcasts of society to the knowledge of the truth as it is in Christ Jesus—are not these favorable omens of happier days? Is it not the work of the Lord? and if so, it must prosper; it cannot be that all these labours of love shall pass away without a blessing and success.

I have a long voyage before me; I hardly dare to look forward to the end of it. But why should I fear? I have the prayers of my dear old friend in Philadelphia, and some others there. I have the prayers of my friends in this place, and I have a kind and merciful God to trust in. How can I sink with such a prop. Forget me not in your prayers, my dear sir.

May God bless you, and give you your heart's desire: and may we meet again once more here below: but above all may we meet hereafter where there is no more separation from friends. Your affectionate friend,

W. E. S.

From the Religious Intelligencer.

SANDWICH ISLANDS.

Letter from Mr. Whitney, one of the Missionaries to the Sandwich Islands, to the members of the "Society for Inquiry respecting Missions, in Yale College."

Atooi, one of the Sandwich Isld. May 22, 1821.

Dear Brethren,—It is with no common feelings of interest that I take my pen to address a Society which from its commencement, has been the object of my prayers, and which I trust, will never cease to be remembered. To have written to you at an earlier period would have been a privilege, but such has been my situation, that I fear my own family friends will think I have neglected them; even now, circumstances render it necessary for me to be brief. But missionaries want facts, not excuses. Many of you are doubtless looking toward heathen ground, as the field of your labours. To become acquainted then with the trials, afflictions, comforts, joys, hopes and prospects of those who have gone before you, is what you need. Of these every faithful missionary must have a share. Few, I believe, that have entered the field, have succeeded better in the onset than we. Yet our cup of mercies has not been without the bitter ingredient affliction. Our trials are not the loss of our native land—the companions of our youth—the home of our fathers—the reception and treatment we meet with on heathen shores; these cannot be called afflictions, but they are from another, unexpected quarter. 'It was not an enemy that reproached me, then I could have borne it, but it was thou, a man, mine equal, my acquaintance.' To be deserted by a brother in a land of strangers, is killing to the best feelings of the missionary's heart. But I need not particularize, you have heard of the defection of Dr. Holman, and Wm. Tennoe. Our blessings are many and great. Though we have met with some opposition from the white residents on the Islands, it appears at present to be wearing away; things begin to wear a different aspect. Our progress in the language, as must be expected, is rather slow. The natives generally are favourable to our object. At both stations we have about seventy scholars making good progress. On this Island we have every encouragement which heathens can give. There are no hopeful subjects of grace, but many who are desirous of learning the character of Jehovah. We are sowing the seed, others may be called to reap. The harvest we know will come, this is our comfort, this is our joy. Whatever information you can get from other

dark regions of the earth, I presume will be interesting. In a late letter, to one of our company, the Gov. of Kamtschatka signified, that wherever the sacred name of Alexander was acknowledged, protection would be given to American Missionaries. This Gov. is a pious, learned man, and would rejoice to assist in evangelizing that benighted people. I have taken some pains to enquire into the state of the Indians, on the north west coast of America. None with whom I have conversed will admit it practicable to establish a mission except with one tribe, called *Clygarne*, in about the lat. of 50 N. A pious young man of my acquaintance, said he was lately conversing with the Chief of this tribe relative to our establishment, who enquired why we did not come there; because no one will give them protection, was the reply. "Tell them to come here," said he, "I will protect them." This Chief has long been noted for hospitality to white people, and is considered the most powerful on the coast. The colony at Columbia are much in want of a good missionary. Respecting other places in this vast region, I have not been particularly informed. We have much reason to believe, however, that the way is fast opening for future heralds of salvation.

Brethren, there is something heavenly in the work of a missionary; and though the world may pity his delusion, he needs not their pity; it is a blessed delusion, it is full of glory, it mortifies the flesh, and transforms his vile body into the likeness of his divine Lord and Master. But a missionary is not without temptation; the avenues which lead to them are more and broader than most imagine. The man who gives himself up for this sacred work is looked upon as a kind of self devoted martyr. Those are not wanting, who will bestow such unwarrantable epithets as are calculated to inflate his pride. I speak not merely of the weak and unlearned christian, the censure will apply with double force to many, who are better judges of the human heart. Believe me, brethren, if any of you ever meet with, and give way to this shining glare, you will have a long hill to descend before you come to the sober realities of the missionary life. Far from the society of christian friends—a daily witness to the abominations of the heathen, there is nothing but vital godliness which can support the missionary. I have lately heard good news from Yale, and hope I shall never forget to pray for the continuance of the Holy Spirit on that beloved seminary. I must bid you adieu, by subscribing myself.

Your friend and brother,
S. WHITNEY.

Influence of Parents.—At the commencement of a revival, in a neighboring town, there lived a family in which there were several young persons. The parents however, did not believe in revivals, but ridiculed the work, calling it enthusiasm, religious stirs, &c. &c. But the work increased, and about 50 of the youth were soon made subjects of grace. It was noticed that all the members of this family were passed by, while many of their companions were entering into the kingdom. The father called them together, and addressed them thus:—My children I am convinced that this is the work of God, & I believe that now is the time for you to obtain salvation. Others are anxious for their souls, and it is time for you to attend to yours.—The next evening two of the family went home from meeting, where they had frequently attended before with indifference, under deep conviction, and several have since found joy and peace in believing. Let parents and others, be careful, lest haply they be found fighting against God, and the blood of those, placed under their care, be found in their skirts. [Ibid.]

For the Christian Repository.

When we reflect upon the revivals of religion, in many sections of our country, we are led to make inquiry—why no excitement of the kind, has appeared in the bounds of the N. Castle Presbytery? We have certainly an able and enlightened Presbytery:—But why does religion progress so slowly? Is there a want of piety in our teachers? or zeal to urge them to prompt and lawful measures? surely we are defective. There must be some cause for every effect—or, why such apathy pervading the church; God will never afflict his people without a cause. It must be evident then to all, we are the subjects of divine displeasure.

It is the duty of all to be honest, and call upon christians to reflect. Revivals always commence in the hearts of God's own people; and so long as we find such want of brotherly love and affection among professing christians, we can have but little hope of a change for the better. We earnestly trust, every mean will be employed, to stimulate christians in the great cause of religion: To force upon their minds, the necessity of love to each other. "Love one another," is the command of heaven.

There is too much bitter invective, lurking in the bosom of professors. The christian is an exalted being—Is it a light thing to possess the image of our divine Saviour? Tho we cannot attain the perfect stature of Christ in this life, we shall enjoy him in fulness, in the next—"If a man say, I love God and hateth his brother, the truth is not in him. He who loveth God loveth his brother also." All christians are one in Christ, and will feel it their duty to imitate him, in all his imitable perfections. They will strive to emulate each other in good works; to bear the infirmities of each other, and at all times to unite in the great work of redeeming love. We think christians should be more frequently together, not as the people of the world, but to strengthen each others hands and hearts.

They should unitedly seek the abodes of want and misery, with a view to the advancement of the Redeemers kingdom. We solemnly call upon God's people, to be earnestly engaged, for the out pouring of his Holy Spirit upon this section of our country—That he would put it into the hearts of many, to come forward in aid of his church—That praying societies may increase and prosper—and every association promoted, which may have for its object the glory of Christ—That we may see the ministers of God going from house to house constraining as it were, all to unite in the great work of salvation. Could we see the ministers of Christ more engaged and excited with zeal—how soon should we experience a happy change.

Preaching merely, is a small part of a minister's duty; most, if not all perform this. But do they do other duties enjoined upon them by the word of God? Viz. visiting their people, and in private instructing them in the great principles of the christian religion. Inculcating peace and love for each other; provoking them to united and general efforts in support of the gospel? This we believe, will be the case before a general out pouring of the spirit upon God's people will take place. And further, that this is by an oath enjoined upon every christian.

Oh! that our faithful ministers would remember Zion, that they would urge the necessity of prompt and energetic measures in behalf of the church—and that every measure adopted may be faithfully executed.

We lament the missionaries appointed from the body of Presbytery, are not more faithful in fulfilling their missions. The present is an important crisis in the affairs of the church—the millennial dawn is gladdening the hearts of many—the gospel is now preaching to all nations—and we confidently rest upon prophecy to support us in the opinion that the destruction of the Ottoman empire is near at hand, and the way rapidly opening for the restoration of the Jews in the Holy Land. Shall we be the last in urging the destruction of Satan's kingdom; we trust a happy period is near at hand—"But, for all these things will God be sought."

These desultory remarks, we trust have arisen from the best of motives; and hope every christian will receive them with charitable impressions, and the same meekness with which they are intended.

"Consider, ye that slight the Lord,
Before his wrath appear;
If once you fall beneath his sword,
There's no deliverer there."

We would direct the attention of our readers to Elisabeth Fry: her indefatigable mind, piety, and example, enabled her alone to effect an entire change in New-Gate prison, filled, with the most abandoned wretches England could produce.—We have the same means to use—the same God to support, and objects equally wretched to claim our attention. All we want is hearts equally influenced by the same spirit, to engage us all in the same benevolent cause; O! that the people of God may be engaged in the Redeemer's cause and pour forth their souls to him for divine assistance.

CLERICUS.

From the American Missionary Register.
LITTLE OSAGES.—UNION MISSION.

Since the date of our last publication, we have received from the Superintendent of the UNION MISSION, a letter of the 12th of November, and his Journal for the months of September and October. In the Journal it is mentioned, under the date of the 15th of October, that 400 of the Cherokees were on their march to the Osage country; and in the letter, twenty-five days later, it is said that nothing new had occurred in relation to the war. We cannot but hope that the rumour of a great battle, and of the defeat of the Osages, which has been published in the newspapers, if not altogether unfounded, is at least greatly exaggerated.* At the latest date, the general health of the Mission Family was improving. Mr. Woodruff and Miss Foster were united in marriage, on the 11th of November.

* The latest accounts confirm these reports.

FROM THE SOUTHERN INTELLIGENCER.
ANECDOTES OF MR. LARNED.

In addition to the short sketch of the life and character of the Rev. Sylvester Larned, perhaps the two following anecdotes will not be wholly uninteresting nor unprofitable to your readers. They were related to me by an intimate friend of Mr. Larned, and may be relied upon as facts.

When Mr. Larned commenced his journey to New-Orleans, he formed the determination, that he would attend family prayer in every family where he should lodge, unless positively prohibited. This determination he executed with ease thro' all the first part of his journey. But when passing through the state of Kentucky, he found himself under the necessity of spending a night at a public house, where a mind less persevering than his would have found no room for social prayer.—Noise and riot had taken possession of the place, and the intoxicating bowl was passing briskly in different rooms. The evening was fast spending; but the company, instead of dispersing was continually increasing in numbers, while the orgies of Bacchus waxed louder and louder. To compose the minds of such a heterogeneous multitude, and so far to restrain their revelry for a few moments, as to be able to attend to the solemn duty of prayer with any degree of decorum, seemed a vain and fruitless attempt.

But without any attempt the resolution of Larned was not to be abandoned. He entered the bar-room with a candle and Bible in his hand, rapt upon the table, to command attention, and then gave the following notice:—*I wish to inform the company that prayers will be attended this evening at Sylvester Larned's room, at precisely 9 o'clock. Those who would like to be present are invited to attend.* And at 9 o'clock he himself was astonished to find his room filled to overflowing; and many hardened sinners carried away from the room such solemn and painful reflections as could not easily be forgotten.

It was said in the memoir, that "he had great natural intrepidity of soul." This is strikingly illustrated in the following anecdote:

Among the friends of Mr. Larned at New-Orleans, was one who was subject to seasons of partial delirium. He was uniformly kind and affectionate, while reason held her throne, and particularly attached to Mr. Larned; but when suffering a delirium, his dearest friends were the objects of his most deadly hatred. And to heighten the evil resulting from this state of mind, his symptoms were such, that his delirium was not immediately discoverable. In the incipient stage of one of these awful seasons, he called upon Mr. Larned, and desired to walk

with him. As no evil design was suspected, Mr. L. very cheerfully complied. His friend conversed with unusual interest, and thus prolonged the walk till he had decoyed him to a secret place without the city. And now to put his hellish purpose in execution, he drew a concealed dagger, and turning to Larned, says, "*Now prepare to die.*" This was a moment which brought in requisition the greatest coolness and the greatest intrepidity. Happily Larned's were sufficient for the occasion. Standing undaunted before the threatening assassin, he says to him, with an eye, a voice and a countenance which armed his words with power—"In the name of the Almighty God I defy you to hurt me." The maniac dropped his dagger, and suffered himself to be conducted back to the city, in all the impotence of a child.

HORATIO.

ANECDOTE OF A CHRISTIAN INDIAN.
Related in Reverend Daniel Temple's Missionary Sermon just published.

Not many years ago, a chief of one of the Indian tribes, who had himself become a Christian under the labours of a pious missionary, burst into this touching and eloquent lamentation, when he learned that their lands had been clandestinely sold to the white men: "White chiefs now kindle their ancient fires! There, no Indian sleeps but those that sleep in the grave! My warriors and my children, it is very hard: this is a dark day to Oneida! Soon our fires shall be put out! Our eyes rain like the black cloud that roars through the tops of the trees!" And when this venerable chief died, he desired that his body might be laid by the side of his good minister, that, as he said, he might go up with him at the great resurrection. When he uttered this lamentation and wept over his own tribe, little commiseration was felt for Indians by white men. The poor wanderers of the wilderness were compelled to say "I looked on my right hand and beheld, but there was no man that would know me; refuge failed me: no man cared for my soul!" Blessed be God, those days are gone! the scene is changed. Charity now remembers the children of the wilderness, and listens to the imploring voice. Ten thousand hearts and hands are impatient to bless them. The sound of the gospel begins to echo among them in many directions; and the sacred songs of Zion now burst along where nothing was heard but the roaring of winds and the howling of beasts.

POLITICAL EVENTS, &c.

TERRITORY OF ORIGIN.

A bill has been reported in the House of Representatives, the title of which is "a bill to authorize the occupation of the Columbia river." Yes, reader, you may believe it, for it is true, that a bill is before Congress, and for aught we know ought to pass, for establishing a Colony now, to be hereafter a territory, at the mouth of the Columbia river, about forty degrees of longitude west of Washington, and by water, distant, how far we know not, but at the least ten thousand miles. The territory, however, belongs to the United States, and we understand that already our Eastern brethren resort there for timber, which they transport to the Southern Provinces of America, where that article is scarce. It will soon become necessary, if it be not now, to establish a post there; and it may be well to anticipate those who may else undertake to establish one for us, seeing that their attention is already turned in that direction. The first section of the bill provides, that the President of the United States shall be authorized and required to occupy "that portion of the territory of the United States on the

waters of the Columbia river," and extinguish the Indian title to a portion of it; that every actual settler, being the head of a family, shall be entitled to a certain quantity of land, and every unmarried settler, or mechanic, also shall be allowed so many acres, after a probation of a limited time. When the population of the settlement amounts to two thousand souls, all that portion of the territory of the United States north of the 42d degree of latitude and west of Rocky Mountains, is to constitute a territory of the United States, under the name of the TERRITORY OF ORIGIN. The bill then goes on to provide how the government of the said Territory is to be organized and administered.

Labour-saving Machine.

The model of a new Excavator or Labour-saving Machine, is exhibited at Batavia village, (N. Y.) constructed on a principle which, it is said, with the power of two men, will scoop up and discharge, several feet from the bed of a canal of deep cutting, three horses, 3 tons in 10 or 15 minutes; and that by application of half of the above power, the machine can be made to plough a furrow in hard earth, eighteen inches deep.

CHRISTIAN REPOSITORY.

SATURDAY, February 23, 1822.

☞ We yesterday witnessed the most tremendous fresh in Christiana and Brandywine creeks ever remembered by the oldest inhabitants. The chain bridge at Brandywine village was destroyed, taking with it part of Mr. Shipley's mill, (adjoining to the southern abutment,) with a considerable quantity of flour, &c. The defection of this bridge is supposed to be entirely attributable to want of attention in clamping or otherwise securing the stones in the abutment. What renders the scene more distressing is the loss of a valuable citizen, Mr. Dutton, who was on the bridge, at the time it gave way; and has not since been heard of. The bridges and dams on Brandywine, are supposed to be all swept away. The loss to individuals as well as the public, is immense; the most considerable is that of Messrs. J. and T. Gilpin, paper makers—their beautiful works are left literally in ruins; loss estimated upwards of \$20,000. The Wilmington Bridge was for some time threatened with destruction, but eventually sustained but little injury. New-port bridge, St. Georges dam and mill; and in short nearly all the mill dams and bridges in this vicinity are destroyed. How feeble is the wisdom and art of man, if the God of providence permit the elements to rage!

☞ A Shower of Shells.—The cutter Polly, being lately off the Banks of Newfoundland, about the middle of the day the sky exhibited appearances so uncommon that the officers could not take an observation. The wind blew a hurricane from the south-east and east, and the weather became so dark and dismal that the crew were much alarmed; the rain fell in torrents, accompanied with what the seamen, from the darkness, conceived to be very large hailstones, but which, upon the weather clearing up, they found, to their astonishment, were shell fish, somewhat resembling periwinkles; and the deck so completely choked up with them that the vessel was in danger of being sunk.

☞ The Eye Infirmary of New-York, within the last year, has restored to sight 436 blind persons, many of whom had been blind from their infancy. An institution of a similar object in Boston, under Dr. Reynolds, is gaining high repute.